1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

for money, and comparatively little corn is grown. Plowing, harrowing, and similar tasks are done with conventional Spanish-Chilean tools, and the pattern of successive farming operations is the same throughout the countryside. Oxen are the favorite draught animals, and horses are rarely used for agricultural tasks.

The ideal system of land utilization throughout this part of Chile calls for a rotation of fields, whereby each plot can be left fallow after several years of use. When agricultural activities commence in the spring, preliminary plowing takes place if the soil is moist, but if the land is dry it is broken up with the aid of a toothed harrow. Before planting, a field is subjected to two more plowings, at right angles to each other, after which it is smoothed over with an improvised sort of drag, made by affixing tree branches to a harrow (Pl. I, Fig.2). Guide lines are then cut across the field at intervals of about ten feet, and as each section is seeded, it is lightly covered with soil. It must be understood, of course, that few Araucanians and not all Chileans take the trouble, or have the resources, to follow the ideal pattern.

Every Mapuche strives to sow at least six hectares of wheat. Thereafter, the principal crops consist of barley, oats, beans, peas, and potatoes. Onions, leeks, and chili peppers are grown in garden plots, most often by women, for use as condiments. Wild strawberries and other fruits are picked where available, and apple orchards are being planted in increasing numbers. Many families augment their food supplies by raising chickens and pigs; and a few enterprising souls keep turkeys, ducks, and geese. The average householder also has a yoke of work oxen, two or three all-purpose horses, and several dogs. Except for those who are destitute, each family maintains a small flock of about two dozen sheep. Excess lambs are generally sold for cash. Sheep are sheared in the spring, and the wool is spun and woven into rugs or garments by women.

A provident farmer plans to divide his yield into three parts. One is for the use of his family, a second is put aside for seed, and the third is used for paying debts or for cash sale.[12]

[12] In good years a farm will return as much as ten units of produce for every unit of seed sown. In bad years the proportion may fall as low as three

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

with the horse complex; it more probably was not part of pre-Hispanic *Mapuche-Huilliche* culture (McClafferty, 1932, p. 44).

Horned cattle, sheep, pigs, and chickens were taken over very early, beginning in the 16th century. The use of the Iberian hamstringer for cattle, a long pole with a crescent-shaped blade on its distal end, was reported by Molina (1878 b, p. 487) for the second third of the 18th century.

Fishing.—Fish and shellfish were important elements in the diet of the mainland *Mapuche-Huilliche* living on or near the Coast, while among the Chilotans they, with potatoes, constituted most of the food supply. Many kind of fish were taken, such as mullets (*Mugil* sp.), flatfish (*Paralichthys* sp.), porgies (*Sparus* sp.), silversides (*Austromenidia regia*), etc. The chief shellfish eaten were: Sea urchins (*Strongylocentrotus* sp.), crustaceans (*Aegla* sp. and *Parastacus* sp., and probably also marine crabs of several species), and bivalves (*Mytilus* sp., *Amphidesma* sp., *Tellina* sp., Unionids, and others). Ascidians or sea-squirts (Piures) were sought also for food.

Fish were taken with: Nets of bark, of chupon (*Greigia sphacelata*), and, later, of hemp; ponchos and baskets, baited and put under water (Guevara Silva, 1911, p. 150); fykes of quila (*Chusquea* sp.); hook (of thorn, bone, or wood) and line; spears, including a three-pronged one; clubs with studded heads; and weirs of branches, used by the Indians of Chiloé (Olivares, 1874, p. 365). Fish were also taken by poisoning small lagoons or still water in streams with *Drimys winteri* (Febrés, 1882, s. v. rincún; Housse, 1939, p. 171). No whale hunting is reported.

Food storage.—Grain and other food were stored in hill caves, on elevated platforms, and in hide sacks; potatoes, in bins within the hut.

Food preparation and cooking.—Cooking was done by the women. Maize was prepared in many ways. Green maize was boiled in earthen pots or roasted over the fire or in hot embers, or it was dried, shelled, roasted in sand, and ground to flour with metate and two-handed cylindrical muller (Ovalle, 1888, 12: 158; Claudé Joseph, 1931, pp. 40–41). Two kinds of flour were made: raw, or rəŋo; and parched, or mürke. From the first was made a bread, kofke, in the form of flat cakes, or tortillas, baked in ashes, or in pit ovens. A sort of leaven therefor was made from a bit of the grain chewed by the old women and children and left to ferment in water or in a hole in the ground (Latcham, 1909, p. 342 [post-Columbian?]). The parched maize (or wheat) in cold water was regularly taken on arising in the early morning and after meals. A bread was also made of huequen, teca, mango, and lanco. (Cf. supra under Wild Plant Foods, p. 702.)

Meat was preferred lightly cooked. Some bits were eaten raw. Meat was cut in strips and sundried or smoked to make charki, or jerked meat.

10: Hilger E-5 (1946-1952) 1957
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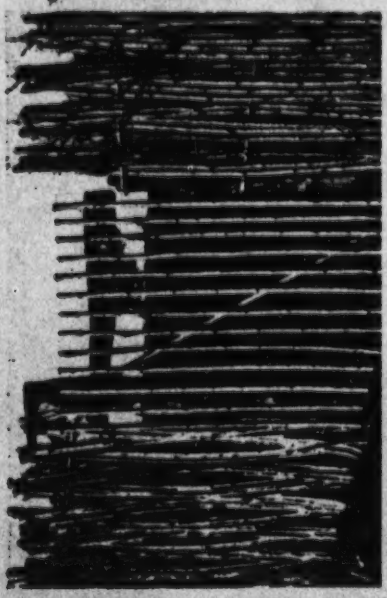

Fences: 1, Chicken yard (Boroa). 2, Garden (Cañaripe). 3, Sheep pasture (Cañaripe). 4, Cattle pasture (Alepúe).

[p. 172(c)]

10: Hilger E-5 (1946-1952) 1957
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wool, the sheep are washed periodically with water mixed with human urine. 233

Every household has chickens, which are owned by women and children. The meat is readily eaten; the eggs are used only in the preparation of food, and then rarely. A certain breed—spoken of by non-Araucanians as the Araucanian chicken—is found in all areas; it has particularized tufts on the head and lays eggs of pastel pink and blue colors. Chickens are fed in the open, but are taken into the ruka to sleep and brood, to prevent foxes from taking them. An Alepúe woman who had worked as a domestic in a Chilean home could no longer tolerate her chickens in the ruka, she said, and consequently had a coop built for them (pl. 54, *3*). In general a hen is allowed to brood her eggs, but if eggs are wanted for food preparation, they are searched for in high grass or wherever a hen is heard cackling. If she is set, it is done at the waning of the moon, "the only time the moon has strength." Turkeys are raised for meat. They, too, are owned by women and children. Since they can protect themselves, no shelter is provided for them, and they roost on trees near the ruka. 235 [B2]

Usually every household has several dogs. All are watchdogs, and must guard the sheep at night and the ruka and its inhabitants at all times. "It gives one a feeling of protection to have a dog nearby." A dog is trained to bark at anyone passing along the way, even at some distance from the ruka which he is guarding; he has been trained to dash out at full speed at anyone on a path that leads toward the ruka or passes close to it, but to halt just before he gets to the person, provided the person stands still and looks at him. By this time, generally, someone from the ruka—often a child—has come forward and either recalls the dog or walks toward the oncoming person; in either case the dog subsides. When a dog shows signs of laziness ("he becomes as lazy as a cat is at noon, you know"), he is given a pinch of chili in his food; this spurs him on and makes his bark sharp and fierce. A person who sets out to travel on foot through woods or ravines on the Coastal Range or in unfrequented or wooded regions of the Andes takes his dog with him as a protection against pumas. "Pumas detest dogs!" A dog is not allowed in the ruka; he is shooed out immediately if he enters it, even though he only pokes his head in at the door. "Why should he be in the ruka? He can protect himself. Chickens cannot; the fox will get them!" 231

Every household has at least one cat that is a mouser. Her place is in the ruka. During an interview a cat tried to get at some cheese which was being pressed under a weight. A little girl corrected her twice with a "tach" and she obeyed; at a third attempt, the little girl